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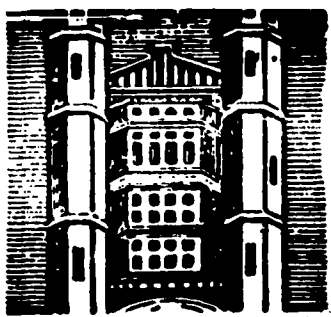
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Varonne of Women's Liberation Proposes Total Female Equality in Home, Business

by PEGGY GRIFFIN

"We want to re-define the roles of masculinity and femininity." This is the purpose of the Woman's Liberation Movement as stated by Jennifer Varrone, guest lecturer of the SPEAK program.

Co-editor of the *Independent Eye*, Mrs. Varrone addressed a mixed audience on April 8 in the Terrace Room on "The Emerging Woman."

"Women are exploited economically, psychologically, and sexually," Mrs. Varrone began.

"Economically, we make up 40% of the nation's workers; yet we are given basically menial, clerical work. About 65% to 70% of all clerical work in this country is done by women. And we are paid less for doing the same job a man does. Many women perform the same tasks male workers do. The management just gives the women's position a different title and pays them less for the same type of work."

Mrs. Varrone went on to state that, due to the psychology behind the rearing of children, women are brought

up to feel inferior to males. "Girls are told that they must be sweet, quiet, good, passive, and stay clean. Boys are told that they can get dirty, be loud, and that they must not show compassion. Boys are asked, 'What are you going to be when you grow up?' Girls are asked, 'Who are you going to marry when you grow up?' If girls get good grades, they aren't supposed to let anyone know or they won't be able to get dates. Girls are supposed to concentrate on being a wife and a mother."

"I am not down-grading motherhood," Mrs. Varrone continued. "I just feel that women should have the equal option to choose between being a wife and mother, or a career woman without being penalized for it due to her sex. It's such a drag to have sex define our roles."

The guest speaker stated that redefinition of the roles of masculinity and femininity is not just for the benefit of women. "This is to aid the men in our society, too. We are all a part of humanity. We should all be allowed to be what we want to be." She said that, besides the fact that there are women

who would choose careers over the rearing of children, there are also men who would rather stay at home, care for the children, and do housework rather than go to the office every day. "But due to the pressures of our society, it is not acceptable for these men to pursue the traditional role of the woman."

"Women have been exploited sexually for as long as most of us can remember. And what is the constant image of woman? On television she is usually portrayed as stupid and bumbling. If she is portrayed as smart, she's just a smart woman doing housework. And do you notice in the commercials that it's always a man who tells the woman how to run things in the home. The home is the one area in which women should be proficient!"

"Why should one sex oppress the other?" Mrs. Varrone questioned. "You know, an analogy can be drawn between this movement and the black movement. Blacks and women have historically been thought of as irresponsible and too emotional. But we really don't know if this is true because we've never been raised equally. And we call this a democracy!"

Mrs. Varrone proposed complete equality with men in the home and in the business world. "If men are able to marry and also pursue careers, then women should have the same option." She suggested that day-care centers be set up for children while the parents are working. "Many times the children are happier with other children their own age to play with," she commented. "It's better than staying home alone with mother all day anyway."

Mrs. Varrone felt that by an equal sharing by husband and wife of all the responsibilities of marriage, a mutual respect would develop. "And isn't respect the best basis on which to build a love relationship?"



Dr. Victor Frankl

Frankl Leads Search For Meaning

"To be man is to reach for the other," began Dr. Viktor E. Frankl, M.D., Ph.D., the visiting Austrian professor, speaking to an overwhelming crowd in the Field House last Tuesday night. "And when man wills meaning in self-power and in self-pleasure, he contradicts his fundamental drive for self-transcendence." The prominent author was the closing lecturer in 1969-70 X.U. Forum series.

Explicating his thesis that man's will for meaning is irreducible to a matter of appetites and instincts, Dr. Frankl commented on the general atmosphere of American attitude toward life, "Your country, in buying 900,000 copies of one book (his book: *Man's Search for Meaning*) whose title is enough to suggest there is help in finding meaning in today's life, indicates its underlying boredom — it existential vacuum. Modern man has been able to live without doing that which he must or should; he is now able to do that which he wishes. And thus the grave question: What does he wish to do?"

The University of Vienna professor feels that psychology has turned the corner in attempting to understand man. "Behaviorists have made the *a priori* assumption that all which constitutes man can be found in the analysis of the animal; then they analyze the animal and say that here is the conclusive analysis of man." Modern psychology is learning, in Dr. Frankl's opinion, that there is an irreducible core, a genuine conscience, from which man derives his will for meaning; the comparative analysis between animal and man fails at this crucial dimension.

Although not offering an opinion on whether or not this way of looking at man sustains psychology as a legitimate science, the professor of psychiatry and neurology suggested a definition of conscience: "I see conscience to be the intuitive capacity available in man that makes it able for him to smell out the meanings hidden in the situation which comprise his life." And what is meaning? "A person finds the meaning in his own being — his answer is as unique as his life." Each man witnesses different events in a different manner; his synthesis and interpretation will undoubtedly be meaningless but to himself.

Directing his attention to education, the eminent psychiatrist noted, "Education should be directed to refine the conscience. A society which is composed of individuals with an awareness of their own power to deal with life will be society well-equipped to confront the situations of life." The author of sixteen books credits education with the capacity to help man create his own life.

Drawing on his experience in a concentration camp, Dr. Frankl perceives the key meaning of the word 'responsibility' to be response. "Our freedom is our ability to respond to the meanings of life. Although engrossed in suffering and persecution, an individual who can turn the agony into a meaning, who can thereby transform himself, is one who is genuinely happy. And there are those who are successful by the more common standards of the world and nevertheless unhappy at failing to evoke meaning for his life."

Constitution Passes 189-19 In Time for New Elections

Student Government's proposed new constitution soared through its last step to ratification Thursday and Friday, passing the student referendum 189-19. This constitution will form the basis for the upcoming elections and next year's student senate.

According to the new constitution, sixteen senators, a Student Body President and Vice President, and class officers will be elected during the balloting on April 30 and May 1. After the election, eight of the sixteen senators will be chosen by lot to fill terms which expire in December. The other eight will hold full terms.

Class offices consist of president, vice president, and two representatives. The chief executive of each class is an *ex officio* member of the senate's Executive Council.

The electoral process begins April 14. On that date, petitions become available.

Petitions must be turned in by 6:00 p.m., April 21. The constitutional exam is held the same evening, at 7:30 p.m. The campaigns kick off on April 23 following an elections meeting for all candidates. This meeting is scheduled

for 6:30 p.m. The traditional mall decorating is slated for 6:00 a.m. April 27.

Ballots are counted after all signs are removed and the campus cleared of the usual trappings of the campaigns. The official posting of the results should be on May 4.

Questions on the elections procedures should be directed to Sam Sawaya, Elections Chairman.

Vogues Perform April 24 - Anyone Care?

Popular recording artists *The Vogues* will be presented in concert along with *Dreams*, an upcoming jazz-rock group, on Friday, April 24, at the Xavier University Fieldhouse highlighting 1970 Spring Weekend.

The Vogues hail from Turtle Creek, near Pittsburgh, Pa. Bill Burkette, 26, is the lead baritone. Tall, dark and handsome, Bill studied voice privately

for nine years. Don Miller, 26, is also a baritone. Don studied music at Indiana State College. Hugh Geyer, 26, is the first tenor. Hugh gives the group that "special reaching sound." Chuck Blasko, 26, is the second tenor. Chuck is the curly-haired, smiling playboy of the group. They have their own guitarist and own powerhouse drummer. They have been together for nine years.

"Dreams" is composed of six young musicians whose depth and versatility is reflected in their originality. Doug Lubahn, bass and vocals, was leader of Clear Light as well as bassist on many of the Doors' recordings. Jeff Kent, organ, guitar, and vocals, teams with Lubahn to compose the group's music. Drummer Bill Cobham has played with Miles Davis and Horace Silver and his powerful use of electrified drums provides a driving bottom. The horn section of Barry Rodgers, trombone; Mike Brecker, sax; and Randy Brecker, formerly of the original BS&T, trumpet, is an extremely fluid and rhythmic assemblage.

The concert will start at 8:30. Tickets for Xavier students will be priced at \$3.50 per person providing they buy a Saturday night ticket priced at \$5.00 per couple. Tickets for Xavier students, other college students, and YFA members solely for the concert are priced at \$4.00 per person. General public is charged \$4.50.

Saturday night of Spring Weekend will be the annual Moonlight Garden Dance from 9:00-1:00 at the Coney Island amusement park ballroom.

Featured as the entertainers for the dance will be two popular local bands, "Orion" and "Big Red & The Comancheros". Tickets for the Saturday affair are priced at \$5.00 per couple. An added feature of Saturday will be a special reduced-ride-ticket for Muskies and their dates' enjoyment which will be valid all day and evening. Make the spring scene — April 24-25th!!

XU Aids Fund For Dying Girl

Just before Easter recess a collection was taken for Diane Powers of Trenton, Ohio. Diane is 2½ and dying of an incurable disease affecting her nervous system. Due to the high cost of keeping Diane in the hospital the family is deep in debt. Xavier students, as well as faculty and employees of Xavier, were especially receptive to the project. Student Council matched the contributions dollar for dollar, and is giving the sum to the Powers in memory of William Sproat, a Xavier grad who died recently. Humble Oil Co. also made a contribution through their college representative. The Powers have sent their thanks to the Xavier community, to Dave Miller who started and headed the project, and to Humble Oil.



The Vogues will be presented in concert on Friday, April 24, as part of Spring Weekend.

Applications For Editor

Any student interested in applying for editorship of either next year's *Athenaeum* or *Yearbook* must file an application with Dr. Roger Fortin, Chairman of the Publications Committee. Deadline for application is April 24. Dr. Fortin's office is in Schmidt Hall (853-3544).

Eberhard Takes Public Stand

'Theology and Politics: a Radical View'

Ed. Note: Printed here is the text of a speech presented by Dr. Kenneth Eberhard, assistant professor of Theology, last Saturday, April 11, at the "Christian in the 70's" program sponsored by Xavier's Students for a Christian Community. The editors of the News consider this speech to be so significant that it should receive the widest possible exposure to all at Xavier.

We have come together in this two-day conference to study what it means to be a Christian leader for the 70's. I feel sure that you have heard about Christian leadership many times over and have probably formed for yourself an image of what it means to be a Christian leader. The question which I would like you to consider now, however, is whose image of a Christian leader have you adopted? For many nuns and priests a Christian leader is one who never commits sin, and thus by good example becomes a moral leader. For many university alumni and trustees a Christian leader is one who enters the business establishment and makes enough money to become a financial leader. For a university faculty, which thinks more in terms of scholarship, a Christian leader is one who goes on to graduate school, gets his Ph.D. and becomes an intellectual and cultural leader.

All of these concepts are good and every man ultimately has to decide for himself which image or combination of images he will try to live by. This, however, I would like you to consider yet another kind of leadership which I feel is both highly relevant and radically Christian. I am thinking of political leadership, and the thesis I shall try to develop is THAT CHRISTIANITY AT ITS ROOTS IS SO CLOSELY CONNECTED TO SOCIAL-POLITICAL INVOLVEMENT THAT IT IS IMPOSSIBLE TO HAVE ONE WITHOUT THE OTHER. I shall try to demonstrate that no matter how orthodox is your doctrine, how austere your mortification, how intense your prayer life, the real test of your Christianity is your social-political involvement. And conversely, the man who disbelieves all doctrines even to the point of calling himself an atheist, rejecting God, mortification, and prayer all in one blasphemous breath, but nevertheless dedicates himself to bettering the social-political order — him I would not hesitate to call a Christian.

The talk is divided into three parts. The first will try to lay a scriptural and philosophical foundation for the thesis that Christianity at its roots — radically — is social-political. The second part will reflect upon some possible reasons why Christian leadership has not been primarily political leadership, and we shall make some suggestions on how to remedy this. The third and last part of this paper will deal briefly with the concrete social-political issues facing us and what theology might be able to say to them.

I. THE BIBLICAL AND PHILOSOPHICAL FOUNDATION

It seems to us that there are two main reasons why Christianity has not been equated with social-political involvement. The first is the traditional stress which Christian theology has placed on *individual salvation*. The second is the realization that Christianity as such has very little to say to the political order in terms of concrete proposals. The first reason — the question of individual salvation — is the subject of this section.

One of the most often quoted texts of the New Testament has been that of Mt. 16:26 and Mk 8:36: "For what does it profit a man if he shall gain the whole world, and lose his own soul?" Although this particular text is really a mistranslation of the idea intended, it nevertheless can stand for a series of biblical statements which seem to look upon the world as a threat to personal

salvation. Early Gnostic heresies, medieval Albigensianism, and seventeenth century Jansenism all succumbed to the temptation to see the world only in negative terms and each of these heresies have had profound effects on Christian thought. In our times we can say that the vast majority of Christian thinkers have adopted a positive attitude towards the world. Yet very few would go so far as to equate social involvement with Christian life. They argue quite cogently that the Christian life is something anterior to political life. They reason that unless one already has a personal commitment in faith, and an authentic life of prayer and worship, one's social action is nothing but mere do-goodism. They point out that Jesus spoke of not one commandment but two. The first was love of God, and the second — love of neighbor — was only said to be like the first. Moreover, they would demand to know what value could be assigned to prayer and worship, to faith and hope, if it were only our social action that counted. Finally, they would say that if modern existentialism has shown us anything it has demonstrated the importance of the individual. Paul Tillich's theology focuses on individual alienation which cries out for a personal savior. Soren Kierkegaard is "in" because he emphasized freedom from custom, social convention, group pressures in order that one may really give an individual, personal "yes" to Christ. Kierkegaard even suggested that a fitting epitaph for his tombstone would simply be "here lies the Individual." Rudolf Bultmann has demythologized the Christian kerygma into a call for personal individual decision. And Catholic theology continues to emphasize the primacy of doctrine and sacraments for all, while social-political issues are quite arbitrarily left up to one's individual preferences, including the preference of ignoring them altogether.

However, there is still a case for the primacy of social-political involvement in Christianity. The New Testament itself offers several instances of it. Thus we are told in the Sermon on the Mount that if we are about to worship and then remember that we are still at enmity with another, we should leave the place of worship and first straighten out our social relationship. (Mt. 5:23-24.) Or again, we are told that not everyone who says "Lord, Lord" will enter the Kingdom but he who actually does the will of the Father. And what description do we have of a man who does the will of the Father? He is open to others, hungry and thirsts for justice, is merciful, pure in heart, a peacemaker, and one who bears persecution in the cause of justice. (Mt. 5:3-10.) Or again, in describing the final criteria for a Christian, Matthew tells us that Christians are the ones who feed the hungry, give drink to the thirsty, shelter the homeless, clothe the naked, and visit the sick and imprisoned REGARDLESS OF WHETHER THEY RECOGNIZE THESE AS CHRISTIAN ACTS OR NOT. (Mt. 25:34-46.)

St. Paul teaches this same doctrine when he writes "If you love your fellow men you have carried out your obligations," (Rom. 13:8) and he goes on to say that all the laws are summed up in ONE commandment "You must love your neighbor as yourself." (Rom. 13:9) Paul's doctrine of the Mystical Body and his ecstatic praise of love in I Cor. 13 can also be used in support of the primacy of the social.

Finally, the evangelist John gives us one of the clearest statements that Christianity is primarily social. John tells us that anyone who does not love his fellow man cannot love God. For how can a man love God whom he cannot see, if he doesn't love his brother whom he does see. (I Jn. 4:20.) He moreover tells us that if we love one another we know God, and if we don't love one another then we don't know

God. (I Jn. 4:8). A final quote from John is particularly insightful. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." Note that John refuses to speak of our loving God. Rather God loves us and we love one another. The logic itself is paradoxical here: We would expect John to write, "If God so loved us, we ought also to love God." Instead, however, he says "If God so loved us, we ought to love one another."

What can we conclude from this section? I think we can say that there are enough central texts in the New Testament to found at least a legitimate opinion that love of neighbor and love God are inseparable: i.e., that it is impossible to have one without the other, and moreover that the focus of our attention should be on loving our neighbor. John seems to say quite clearly that we love God by loving one another.

We will now reflect briefly on the philosophical foundation of our position. We feel that there has been a fundamental misconception in Christian theology, particularly as it has been popularly preached and understood. This is the idea that God is an *object*, and that we can know him and love him as a distinct object. Our great theologians have taught otherwise. St. Augustine realized that God was very much a part of his *subjectivity* and spoke of Him as being "intimior intimo meo" — closer to me than my I. St. Thomas Aquinas explained in Q. 44 of the first part of his *Summa* that God is being itself and we only participate in God's being. All beings apart from God do not have their own being, but are beings by participation. Of course it is easier to imagine that I've got my being and God has his and therefore I can deal with God as I deal with other objects. But Paul Tillich says that this is precisely where theology, and particularly Catholic theology, has gone astray. God is not an object. He is not a being. Rather he is the ground and abyss of all being. There is no being without God as its ground and abyss, and the only way we can know this ground and abyss is by knowing individual beings. (See *Systematic Theology*, I, Pp. 235-241.)

If God then is not an object, how can he be loved? As St. John wrote, he can be loved by loving our brothers. What then is prayer and worship, faith and doctrine? They are symbols which express our hope and conviction that our ground of being is not absurd and evil but loving and gracious and that it has actually manifested its true nature to us in the self-giving life of Jesus as the Christ. It is, moreover, Jesus who has shown us that man's fullest self-realization is his laying down his life for his brothers. A man is insofar as he gives himself away. But our liturgical and doctrinal expressions are meaningless unless we already love God by loving our brothers.

Likewise, Karl Rahner teaches that God is present to each one of us but not as an object, only as an objective. We have a dynamic orientation to God which establishes our very abilities to think and to be free. God is the horizon of all our actions, a horizon which cannot be attained directly but only through our real involvement in the world. There is for man no immediate union with God. Rather, man knows God only through his acceptance of himself as a person who must give himself to others. Hence it is by our dealings with other persons that we accept or reject our relationship to the divine. God is not an object next to other objects. He is the Eternal Thou which makes every individual Thou possible and which can only be reached through our "Thou" to others. (See "The Unity of Love of God and Love of Neighbor", *Theology Digest*, 15, n.2 — Summer, 1967 — Pp. 87-93.) Or as Martin Buber says, "Every particular

Thou is a glimpse through to the Eternal Thou." . . . (I AND THOU, p.75).

In the light of these considerations it is also interesting to note the reinterpretation which Herbert McCabe gives to the Ten Commandments. This English Dominican theologian claims that the Ten Commandments have been seriously misunderstood in an individualistic way. Their intent, he maintains, is primarily social. Thus the command to keep holy the Sabbath is not given for the sake of worshipping at the temple or for special prayers. Rather the sabbath is there so that people will stop working for a day. It is to keep men from becoming absorbed in their own success story and forces them to realize that there are more important values in life than productivity and profit: the world of I-It. Likewise, the command to love one's Father and Mother is not a command addressed to children. The very working of the commandment speaks of a reward of a long life for those who follow it. It is a precept for adults that they take care of their parents who are now old, burdensome, and an economic liability. The fifth commandment, against killing, fits this same pattern since the Hebrew word chosen is not the ordinary one for murder but a word which applies to *all killing*, even by accidental circumstance. According to McCabe "The commandment, then, says not merely that you must not actually murder but that you must CARE that people get killed. You must not be indifferent to blood" (p. 121). The sixth commandment not to commit adultery really means that we must respect the families of weaker men. It focuses on the *social consequences* of illicit sex. The seventh commandment against stealing is close to the sixth since the stealing to which it is primarily addressing itself is slavery. According to McCabe, "It has nothing to do with property and its so-called rights. What it refers to is stealing men. Taking away their freedom to enslave them." (p. 122) It is thus a commandment to respect human freedom. In McCabe's interpretation, then, the commandments are "de-privitized" and the Old Testament at its very roots is seen as primarily oriented to the social-political context. (See Herbert McCabe, *What is Ethics All About* (Washington: Corpus, 1969), pp. 118-122.)

We can sum up the first part of our paper, therefore, by affirming that although it is not certain, there is nevertheless solid evidence based on reputable scholarship that the Bible and philosophy both point to the fact that at its very roots love of God and love of neighbor are identical. The real test of one's Christianity is not doctrinal orthodoxy nor prayer, nor worship of a God one cannot see, but one's social-political involvement in the life of man, whom we can see.

II. THE PRACTICAL HINDRANCE

Christians are not necessarily known for their social activism. Throughout history we have tended to be politically conservative. In our past we glory, towards our present we are suspicious, and in the face of our future we tremble. This lack of political initiative and creativity is certainly due in part to the stress we have placed on individual salvation. But even were this theoretical difficulty solved today and Christianity were recognized as primarily oriented to social-political involvement, we would nevertheless remain politically frozen until we could solve the practical problem of the concrete imperative.

It is not enough to know that we as Christians must do something. We must also know WHAT we are to do. And the difficulty here is that neither the Church nor the state nor the

universities really have the answers to our most pressing problems. The Vietnam War, racism, crime on the streets, overpopulation, drug addiction, disarmament, foreign aid, poverty, prison reform are problems which are so humanly complex that only a fool would claim to have the perfect solution. There is not doubt that much of the popularity shown to the issue of ecology is precisely due to the fact that most of it can be solved by mere technology. It is like placing a man on the moon: the goal is clear; the problem is largely a mechanical one and can be solved mechanically. All that one needs is motivation, time, and money. But human problems are more difficult to blueprint because there are as many variables as there are human beings themselves. Pride, selfishness, fame, greed, hypocrisy and a drive for pleasure make social-political problems infinitely complex and unpredictable. How then are we to know what to do?

The traditional way in which this problem has been solved has been to wait for the experts to tell us what to do. In the Catholic Church this has largely been transferred into a dependence upon Papal encyclicals and on the statements of local bishops. The social encyclicals of Leo XIII and Pius XI on the rights of the working man have certainly played an important role in our century. The leadership of some American bishops in desegregating their churches and schools even before the famous supreme court decision has likewise been impressive. We hope that such leadership will continue and will strengthen but at the same time we have begun to realize that we cannot sit on our hands waiting for it while our brothers are hungry, thirsty, unclothed, sick and imprisoned.

The Second Vatican Council has given us a lead here by teaching that *individual* Christians are given special graces (*charisma*) whereby they can discern "the signs of the times" and act accordingly. The emphasis is not on waiting for a command from an authority figure, but on recognizing one's own concrete imperative and following it through.

The Dutch theologian Edward Schillebeeckx has pointed out that theory always lags behind practice, and if we wait for the full theoretical answer before acting it may already be too late. Many years from now historians will try to piece together all the complicating factors of the Vietnam war and will perhaps be able to say whether our country is just or unjust in the way we are fighting it. However, the time for action is now. And this is frightening, since neither you nor I have a total picture of what is going on and so our actions may turn out to be horribly wrong. What norms then are we to use in order to be as certain as possible that we will not cause more harm than good? Schillebeeckx gives us the norm of the "contrast experience". It is simply a Christian looking at a concrete situation and in the light of the gospels and community liturgy he is able to say to himself "this should not be". He experiences a deep contrast between Christian ideals and the real situation and he begins to work towards a lessening of that tension. According to Schillebeeckx this type of individual risk and involvement will result in a self-revelation that one has really been living below his potential and that it has been social pressures which have kept him at this sub-level. For Schillebeeckx, then, the one real concrete norm is precisely the instinctual judgment of the individual human person living historically in his concrete society. His contrast experience is one of "what ought to be", and this leads him vaguely but really to a decision of what / should do here and now. (See "The Magisterium and the World of Politics", *Concilium*, 6, n. 4 (June, 1968) pp. 16-17.)

(Continued on page 3)

Although this is definitely an intuitive theory of Christian ethics I feel sure that Schillebeeckx would include in the concrete imperative an obligation to study the problem as much as is reasonably possible. This is not just a pure emotionalism which he is advocating but a decision which takes in the entire breadth of reason, will, and feelings. Moreover, the strength of one's leadership will not only be measured by one's personal conviction but by the ability to express and explain, to articulate one's conviction. And this in turn comes not only through involvement but also through continual critical thought and study.

It is not by accident that the great prophets and leaders of our time were not only men who were unafraid to stand behind their own intuitions and risk being wrong, but they were also men of considerable education and powers of self-expression. Martin Luther King had a doctorate in philosophy from an ivy league university, Mohandas Gandhi was a lawyer, Thomas Merton was a university professor and Malcolm X was self-educated to an extraordinary degree. (The story of Malcolm's education is a modern epic. It began by writing out an English dictionary page by page with a pencil and tablet and at the beginning he was so slow that the first page took him an entire day. When he had completely copied the dictionary he began to read, and he read from ten at night until three or four every morning with only a corridor light casting a glow in his prison cell. There he studied the great classics of history, philosophy, and literature and later on said "You will never catch me with a free fifteen minutes in which I'm not studying something I feel might be able to help the black man" — *The Autobiography of Malcolm X*, p 179.)

I would call all of these men great Christian leaders even though only two of them would have accepted that title. But they were men of social-political involvement, of the courage to follow their intuitions, and men of a solid and ongoing education. Not only did they see their salvation as privarilly something social but they also overcame the practical hindrance in choosing a concrete form of involvement.

III. THE CHALLENGE TODAY

In the last part of this paper I will be forced to speak a little more personally than in the previous two parts. I shall begin by saying that I accept the theory that Christianity is primarily — at its roots, radically — a religion that is social-political. And secondly I accept the theory of theological institutionalism whereby one must risk taking a moral stand even though he knows that he cannot be perfectly certain of his position. Once I have accepted these two theories, my Christianity then becomes a question of what political stands I am going to take and I involve myself in. My positions may not be your positions. Everyone has to work them out for himself. Yet it is helpful if we know where each other stands.

There is one position, however, that as a Christian I cannot tolerate. And that is the position of *not* taking a position: the position of skepticism, the position of non-involvement, the position of social isolationism. Back in 1920, Suzanne LaFollette criticized America for being engaged in a vast experiment,

to prove that human beings can live a generally satisfactory life WITHOUT the exercise of the reflective intellect, WITHOUT ideals, and in a proper use of the word WITHOUT emotions, so long as they see the prospect of a moderate well-being, and so long as

they are kept powerfully under the spell of a great number of mechanical devices for the enhancement of comfort, convenience and pleasure (quoted by Wes Barthelme, "Pollution and the Poor" *COMMONWEAL*, Feb. 20th, 1970, p. 550).

In other words, Americans will put up with anything as long as they have their "bread and circuses." However, this has been true of more countries than America. Let us never forget that it was the great silent majority which elected and supported Adolf Hitler. And it was this same great silent majority which accepted his laws and his courts so that everything which Hitler did was technically legal. Moreover, let us not forget that these people were "good people," "educated people," "Christian people," and that after the war they realized and admitted that they really didn't want what Hitler stood for. Their main problem was simply that they didn't question and challenge enough to find out what they really wanted and didn't want. They didn't have Christian leaders telling them of their deeper desires, calling them to a freedom of following what they really felt was right.

And that is simply what we are all about. Does the great silent majority in this country really want all of our nations policies, or do they merely support them because they are lazy, distracted, and passive? This was what Martin Luther King was all about. He firmly believed that the American people really didn't want the racist system which they were supporting. Therefore, King deliberately broke the laws openly, lovingly and with a willingness to accept the penalties. In this way he got us involved; we realized that we didn't want these laws, and we began changing them. Over and over again King claimed that he was not creating violence, hatred, prejudice. Rather he was only trying to expose the violence, hatred, and prejudice which was already there but from which Americans had distracted themselves because of greed and circuses.

Even though I am far from an expert in all the intricacies of our country's policies, I am going to tell you about my "contrast experiences" as I try to live out a Christian political involvement. These statements will be simple ones. And since I myself am the first to admit that I do not have all the facts, my positions are tentative. Quite simply, until someone shows me enough reasons to change here is where I stand and I stand here publicly.

My first contrast experience is to the situation in Vietnam. Not only is that war undeclared by the Congress of the United States, not only is it costing us two billion dollars a month which is vitally needed both home and abroad, not only is it continuing to take about 100 American lives every single week with hundreds more wounded and permanently disabled, but it has also taken more than 700,000 Vietnamese lives and continues to kill the people of North and South Vietnam at a rate of more than 1,000 a week. I look at that type of human carnage and then I look at the issues over which the war is supposedly being fought and as a Christian I cannot support it. My own experience tells me "I cannot allow this to go on."

My next "contrast experience" is to our country's policy of "militarism." Our country spends 80 billion dollars a year on "defense," 9% of our gross national product, has the highest ratio of soldiers to civilians of any major nation (15.7 per 1,000), has 3 1/2 million men in uniform, supplies one out of every nine jobs in America, spends an estimated 4 billion dollars a year on the CIA and other secret intelligence organizations, has military bases and troops in every corner of the globe, has

a declared supply of bio-chemical weapons capable of destroying the entire world 14 times over, has nuclear weapons with hydrogen warheads (and now multiple hydrogen warheads) on land, sea, and air. When I look at this as a Christian, all I can say is "This cannot go on!"

Then I look at our social inequalities. One need only to look at the statistical charts in the April 6th issue of *Time* to be reminded that your life span is seven years less in this country if you're non-white, that non-white maternal and infant mortality is double that of whites, that many of our largest trade unions are still not open to blacks, that blacks pay more for comparable housing and are four times more likely to live in substandard housing. The statistics go on and on giving a profile of a racist society, and whatever is Christian in me wells up and says "Somehow, some way, this has to stop and I have to help it stop."

Then I read about American Foreign policy. I see reported that we are 6% of the worlds population, yet control 34% of the world's wealth. In our trade agreements, we support free trade when it works to our advantage but practice protectionism when the underdeveloped countries begin to compete with our home industries. Thus James Weaver, writing in *Commonweal* (April 4th, 1969) estimates that since our textile quotas were imposed in 1960 we have deprived the underdeveloped nations of approximately \$850 million a year in foreign exchange earnings. Our oil import quotas, set in 1957, have deprived the underdeveloped nations approximately \$1.5 billion per year. In foreign aid, the countries which receive the largest amounts of money from us are those countries "whose principal virtues have been either militant anti-Communism or a location next to the Communist bloc." In other words our foreign aid is *political*. In private investments, from 1950-1964 we invested 10 billion dollars and took back in profit \$21 billion. In 1964-65 American investments earned 12% in Latin America, 23% in Africa, and 36% in Asia. I look at this picture and do not see justice, but colonialism, and I am forced to say that our tariffs and system of foreign aid is anti-Christian.

Finally, I look at our prisons — our system of penology. There I do not see rehabilitation centers; I see cages built to keep animals off our streets. I see a society which doesn't want correction, only vengeance. The state of Michigan abolished the death penalty 121 years ago and presently has a lower murder rate than the capital punishment state of Ohio. Thirteen states have now abolished the death penalty and five of these have the lowest amounts of homicide in the country. There are now 74 countries in the world which have abolished capital punishment, but not us. I admit that I do not know very much about our penal system, in this country, but what I do know revolts me as a Christian. This cannot go on.

CONCLUSION

Karl Marx thought that religion was the opium of the people. He wrote,

Religion is the sign of the oppressed creature, the sentiment of a heartless world, and the soul of a soulless condition. It is the opium of the people. The abolition of religion as the illusory happiness of men, is a demand for their real happiness.

I support Marx in his intent to abolish that kind of religion. We need a radical return to a Christianity which is socio-political. It is a Christianity described by Adrian Cunningham and Terry Eagleton in *Slant Manifesto*:

We love God by loving each other, in the ACT of loving each other; Christ is present to us in so far as we are present to each other. We are saved, not by the intensity of our private love for God, nor by devotion to the sacraments or self-denial; we are saved by the degree to which we create community in the world." — New York: Sheed & Ward; 1965, p. 6.

Choose the Right Man

In the near future a selection committee will evaluate the qualification of candidates applying for the office of Vice-President of Student Affairs.

Fr. Ratterman recently discussed what he felt were necessary qualifications for the position. First, the person must have wide community endorsement. Second, he must possess a basic philosophy of educational development, and this must be approved by a significant segment of the university. Third, the candidate must have an understanding of student needs, particularly the psychology of the individual and group as they are developing in our emerging and evolving society forms. Finally, the person must have a concept of an academic community which provides for a sharing of individual and group responsibility or total community development.

These basic qualifications must be met before any candidate can be considered acceptable to the university. The committee must not compromise in its selection because a certain candidate might have strong alumni, administration, or student support. The fact that a candidate has past experience on Xavier's campus is definitely not of primary consideration when selecting a man for such a vital and influential position.

The candidate should also have a formal educational background in psychology, sociology, and the humanities in order that he may be effective in resolving many of the problems confronted in his job. Without all the above qualifications, no candidate should be considered as worthy of the position of Vice-President of Student Affairs.

— W.F.B.

Indictment of the Faithful

Anything sensational about the title is intended. But not intended to arouse undue criticism of those who think themselves believers; rather it is intended to evoke from that same community open dialogue on the faith. For it is becoming apparent that while the University community at large has the impression that there exists a special dimension to its education, viz., that of being an education among believers, there is a growing secularism which discards the explicit ramifications of an education enhanced with faith. What those ramifications are, both in terms of the individual and the individual participating in a college education, is the point of discussion.

To the believer, then: what real, concrete difference do you express as one who believes? I leave the object of your belief unstated; it could be God, or love, or faith, or the scriptures, or personal revelation, or whatever. But in answering, remember your position; as a Catholic you hold that there is something very essential about the life of Christ which liberates you from the meaning of death. Now, when you think that you have stated exactly what that is, e.g., love of mankind, ask yourself how your understanding of it differs from the understanding of one who does not believe in God. Ask yourself how in confronting the situations of life you would react differently than someone who believes in the love of mankind but not in your God. Ask yourself how, in acquiring a college education, you would proceed differently than someone who does not believe.

To backtrack a little, look at the problem this way. Man finds himself in the situation of living and knowing and loving and eventually facing death. Now, there are many ways to explain death: you can have your choice from reincarnation to nothingness. As a Catholic you believe in the redemption which Christ offered through his resurrection from the dead. But what is more grave, more immediate, is the explanation of living and knowing and loving. What is the meaning of that? What is the all-permeating rule which discriminates actions within the life, knowledge, and love? If there is a discriminating factor, for instance the belief in a God who won't allow wanton sex, then is it all-permeating? Does it service you in your actions at all times?

It seems that faith, if it assumes the position of meaningfulness in your life, must explain the mystery of your life. It seems that faith must answer to you the aim and purpose of your presence. Now, that message can be communicated in something more than words. It might consist of a feeling. You could say that it is an intense uplifting and it escapes you in trying to capture it with words. So be it. But the point of this indictment is that such an answer is not adequate — not for you who is striving to educate yourself, not for others who are equally attempting an understanding of their faith, and not, most importantly, for those outside the formal community of believers. Those outside want to try and understand and you have to communicate something to them — something which will allow them to gain an in-road, perhaps a clear insight, into what faith really means to the believer. But the community of believers is not doing enough of that dialoguing by which it can intensify its own appreciation and at the same time indicate to the non-believer, or the troubled believer, what it means, how it concretely differs, to a believer.

There is not a better place to initiate such a dialogue than in the community's own publication. Our community certainly has its believers. It certainly has the theologians. What it certainly needs is the published articulation by anyone who is so concerned with his meaningful-principle that he wishes to share it with others.

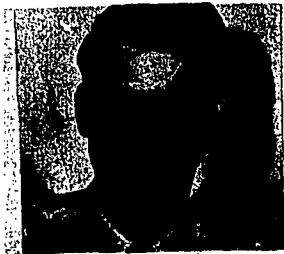
— G.X.B.

The Xavier News

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Rumor False; Conny Stays

By JACK MURRAY, Sports Editor

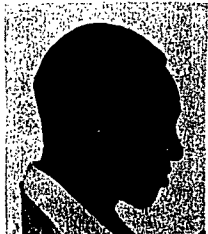


A RECURRENT RUMOR CIRCULATING around campus that Conny Warren will transfer from Xavier next season has no truth. A forward on last season's frosh team, Warren said, "I will play here next season . . . and I never told anyone that I was (definitely) transferring."

The rumor started two months ago following the Little Muskies' loss to Dayton, 89-63, and grew stronger after the overtime loss to the University of Cincinnati frosh.

Conny felt that frosh coach Dave Lynch was a little too harsh with the criticism after the UD loss, indicating that "I didn't put out." Lynch said he was upset, but "I didn't think I directed" the scolding to Warren in particular. "It was our worst game as a team," said Lynch. Nevertheless, Conny bounced back in the next game — a victory over Bellarmine — with 19 points and 14 rebounds.

AFTER THE UC GAME, in which Warren missed a one-and-one bonus free throw with seconds remaining which would have won the game, he became morose. XU coaches — Lynch, George Krajack and Bob Watson — heard that Conny was thinking of transferring, so they each conferred with him. Warren assured them this wasn't so.



Conny Warren

Warren also says that, although he likes Lynch as a person, he felt pressured by Dave's coaching technique. On the other hand, Krajack feels that Dave's demanding style was good for Conny, since he was not hounded in high school.

Lynch says he has noticed "nothing but a good attitude" from Conny. If there is something he didn't like then he must have kept it inside him." Their relationship, says Lynch, has been warm ever since they met when Warren was a sophomore at Courter Tech. Outside of the basketball court, Warren concurs with this statement.

"I DIDN'T PUSH HIM as hard as I wanted too," says Lynch. Warren, himself, is disappointed with his performance, despite respectable statistics — 15.3 point average and 8.8 rebound average — and with the frosh record (8-7). Lynch is more than disappointed; "I'm downright embarrassed by the record."

Bringing both Lynch and Warren out of any state of morosness is the acquisition of Roy Thompson, a future star for X, who is the second black man now in the program. His signing, said the coaches, greatly interested Warren.

The rumor that Thompson will enroll on academic probation is also untrue, Watson assures. It was passed around that Thompson would be eligible to play only against AAU opponents. "He will play in all the games," says Watson and Lynch.

Other high schoolers who may come under the "whip" of Lynch next year — a year of atonement Lynch feels — include several outstanding prospects who have narrowed their choices to two, three and four schools, with Xavier pitted against the likes of Duquesne, Louisville, Tulsa and Dayton, just to name a few.

THESE KIDS INCLUDE 6-9 John Von Lehman from Newport, Ky., Dan Murphy, the second leading scorer in the city from Indian Hill, Henry White, 6-3 guard from Florida, Whitey Varga, from Mansfield St. Peter (Doug Alt's school), Bill Buntin, 6-8 forward from Louisville Male, the Ky. state champion.

Buntin is the brother of Granville, who had signed a Xavier letter of intent two years ago, but when it came time to sign the national letter, he disappeared. He was later found playing ball for Tulsa under his former high school coach, who apparently worked out the deal with Tulsa. Granville is said to be unhappy at Tulsa, wishing that he had not been coerced away from Xavier. He has passed this information on to his brother. There is also a possibility Xavier will get a junior college player.

"We can either be coal miners or gold miners," said Krajack. We should know which in a few weeks.

Football Signs 4 More

Four more high school football players have signed grants-in-aid to Xavier, football coach Dick Selcer announced Tuesday.

Mike Dinkelacker of Elder, Charles Hambrook of Chicago Hts., Ill., Robert Stupica of Cleveland St. Benedictine, and Mark Steven O'Brien of Moeller, are the signees.

Stupica, 6-1, 195-pound guard, is a cousin of Dan Stupica who played full-back for the Musketeers a decade ago and is currently an assistant coach at John Carroll University.

O'Brien, 6-2, 185-pound split end, played for the unbeaten Crusaders and earned honorable mention in the Greater Cincinnati League all-star selections last fall.

Hambrook, 6 foot, 190-pound half-back, won all-league, all-city and all-state honors in football and honorable mention all-league honors in basketball.

Dinkelacker, 6-2, 174-pound wide receiver and defensive safety, was named to the all-Southwestern Ohio all-star team as a defensive back as well as winning all-Ohio honorable mention honors on the Associated Press selections.

Gals Whip Guys In Rifle

The newly-formed Xavier Girls' rifle team whipped the XU Pershing Rifles, 872-805, in a challenge rifle match Friday at the university rifle range.

The gals included Sue Ellis, Barb Lynch, Mary Sommer and Vicki Spencer. The guys included John Zahurancik, Frank Bill, Gene Wright and Mike Barbara.

Muskies Win Thriller

Stenger Stings Dayton With HR

By DENNY KING

Xavier's baseball team picked up their second win of the season last Friday by surprising a confident Dayton team, 4-2.

The win came in the bottom of the ninth inning when left-fielder Chris Stenger shot a line drive over the left field fence onto Victory Parkway.

The game started slowly. Both pitchers (Dale Mutryn and Kevin Long) looked confident and it wasn't until the fourth inning that the game really got started.

Dayton's left fielder, Tony Capute, walked to first and then stole to second. The next batter, third baseman Bob Burns, hit a fly ball to deep right field which was caught by O'Brien.

Capute bolted to third base. An appeal was made that Capute had left second too soon. Pitcher Dale Mutryn threw to second, and Capute made it home. The umpire denied the appeal and the Xavier squad was a little too embarrassed to beef.

Xavier tied it up in the sixth inning with a run by Jack Streitmarter. Streitmarter hit a double and came in on a hit by Don Jostworth.

When Streitmarter was rounding third base, a throw from center field went over the head of third baseman Bob Burns and into the Xavier bench.

At the close of the sixth inning the score was tied 1-1.

Dayton came back again in the seventh inning with a run by Bob Wilczynski. The right-fielder made it to third on a base hit by Mike Loffel and waited until a pitch went past catcher John Martino to make the leading run.

Xavier's Bob Petroski tied things up again in the ninth inning.

Petroski got a single, stole to second base, and brought in the tying run off the bat of Bill Cunningham. Cunningham wasn't on base long when left-fielder Chris Stenger, finished things off with a home run and the final score of 4-2.

The Dayton game saw the first appearance of pitcher Dale Mutryn. Mutryn pitched a great game up until the seventh inning when he began to tire. He was replaced by Kevin Pater in the eighth inning, who, in turn, was replaced in the ninth by Don Schwegman. Schwegman was credited with the win.

It was a good finish for a team that had just come home with a heart-breaking defeat to Morehead of Kentucky, 11-10, in twelve innings last Thursday after a call by the plate umpire nullified a winning run. The umpire maintained that Don Jostworth had missed tagging up at third before

coming home.

"It was a very bad call," said Xavier coach Joe Hawk. "Jostworth hit that base smack in the middle coming around to home plate."

The base umpire said that Jostworth had tagged up but the plate umpire said he hadn't.

The run was nullified and the game went into extra innings. Morehead scored the leading run in the twelfth inning and won it 11-10.

Numerous errors in the outfield and the failure of the five XU pitchers to stop an assault of hitting led to the Musketeers' seventh loss of the season, to Thomas More, 7-4.

Thomas More got under way immediately with a run in the first inning by first baseman Den Tabler. Tabler walked to first base, stole to second and came in on a base hit by third baseman Tom Schneider.

Tabler walked again in the third inning, stole second when a pitch went past John Martino. Tabler was left on the base, however, when right fielder, Tom Padgett got the third out of the inning.

The first hit of the game for Xavier didn't come until the bottom of the third.

John Martino doubled and made the tying run off base hits by Bill Cunningham and Brad Graff.

Thomas More made another bid in the fourth inning. Third-baseman Tom Schneider walked to first and made it to second on a sacrifice play by pitcher Fred Geraci.

Later in that inning Joe Holmes belted a ground ball out to left field. Schneider bolted for the plate and was caught by a great play by catcher, John Martino.

Xavier came back in the fifth inning with a double by Cunningham and a triple by Graff. Cunningham scored leading run while Graff was left on base, leaving the score at the bottom of the fifth 2-1 in favor of XU.

The seventh inning was deadly for XU. Thomas More had eight hits and five runs. Three of the hits were doubles, two walks were allowed and although two plays were made at the



Bill Cunningham

plate, five men came to the plate standing up.

One run was scored in the seventh by Bob Petroski who pinch hit for pitcher Larry Seman. Petroski was called safe on third because of an obstruction and came in on a double by Graff.

In the ninth Joseworth got a single with two outs and came home on a single by Tony Soriano who was pinch hitting for Tom Fahey and a double by Stenger. Soriano and Stenger were left on base at the end of the inning with the score 7-4.

Golf Team Wins 3

SPECIAL TO THE NEWS

After a week of competition, the Xavier golf team appears to have the best shot at the winning record that has so far eluded all of this year's Muskies athletic squads.

Following last Friday's sweep of a triangular with Dayton and Transylvania by the identical scores of 16-8, the X.U. golfers ran their record to 3-1. With an assumed repeat win over first-match opponent Thomas More, the Musketeers should have built a winning foundation as they move into the heart of the 19-match schedule.

The Dayton-Transylvania match proved to be more important than the usual early-season warm-ups. The major development was that it avenged the only loss of the season, to Dayton, and marked Transylvania's first loss in four starts.

With one exception, the Muskies were also playing on their "home course" at Royal Oak for the first time this season.

The exception was Freshman Don Roettker, who had practiced there the day before and returned to shoot a 72 and take medalist honors.

The first Dayton match was played at Madden Golf Course, where the Flyers eked out a 14-10 win.

Xavier's undefeated Captain Bill Lees was medalist with an even-par 72. The opening match, April 6, was played against Thomas More at Summit Hills C.C. in Fort Mitchell, Ky. The Musketeers spent more time battling the hail, freezing rain and wind than the Colonels in posting a lopsided 16½-1½ victory.

Besides the return match with Thomas More on Monday, the Muskies also will have played an away match on Tuesday with Eastern Kentucky by press time. A home match Friday with Bellarmine will complete this week's activity.

XU Signs "Blue Chipper"

He Is Roy Thompson.



Roy Thompson

Because of a "good sister" Xavier came up with its first blue-chip prospect for its basketball program in Roy Thompson.

Sister Harriet, Thompson's self appointed guardian at Charleston Catholic in W. Va., kept Roy's mind on Xavier while Bob Watson, Xavier assistant, was in Vietnam last year. "She kept him warm for us," says Watson.

Watson first saw Thompson as a sophomore and knew then that the kid had potential.

Thompson's three varsity seasons have produced these accomplishments:

- Three state championships.
- Three times all-tourney.
- Twice (as a junior and senior) most valuable player.

—Tourney field goal record of 32, breaking the 24-year-old mark of 30 set by Paul Romano of Clarksburgh Notre Dame.

—Tourney scoring record of 81 points, breaking a 19-year-old mark set by Dick Miller of Wheeling Central.

Thompson lives with his sister and her husband but invariably lives, breathes and eats basketball and is forever to be found on the basketball court.

Thompson, 6-3, 190 pound left-handed guard-forward, had narrowed his choices down to Duquesne, XU and Fairmont.

"This is a big shot in the arm for us," says Krajack after landing Thompson. "He has more credentials than anybody I have signed since I have been at Xavier."

Brockhoff's Bombers Win 3 Straight

By GORDON SMITH

Tennis coach James Brockhoff led the Musketeers to three straight victories, defeating Dayton, 6-3; Center, 6-3; and Georgetown (Ky.), 5-4 at home.

At 2:30 today, on Xavier's courts, the tennis team will play Transylvania U. before starting on the road again.

After suffering from a badly sprained ankle in his doubles match against Dayton, Dick Felger has recovered to return to the net where he will contest Transylvania.

Substituting for Dick, Bob Harpenau, singles and doubles (shared with Paul Falkner) may not have been the victor, point-wise, but still his performance was a pleasure to watch. Bob's superior vigor made him the superior victor; his opponents were, for the most part, only vassals to his vengeance.

This weekend Xavier's John Heil and Dennis Egan have been invited to play the Middletown (O.) Indoor Invitational Regional Tournament.

Asking John what it takes to be a champion, he said, "I believe one can learn to play tennis in a year or less — but it takes five years to make a Tennis Player and ten years to make a

Champion. The better one plays tennis, the greater its rewards, whether he is the champion of the world or just champion of the particular city block where he lives, is a big man in his own world and carries added weight socially and in every other way."

Dennis Egan, the team's powerhouse, said of tennis that "the greatest benefit that tennis gives its follower is the means to keep physically fit. It is a game that can be played practically from the cradle to the grave. King Gustav of Sweden was still playing in his late eighties."

DAYTON

Singles: John Heil (X) defeated Bill Jordan, 8-6, 6-2; Dennis Egan (X) defeated Bill Krahbs, 6-1, 6-0; Joe Kramer (X) defeated Mike Manganiello, 6-2, 6-0; Bill Mathews (X) defeated Greg Hass, 6-3, 6-4; Larry Williams defeated Dick Felger (X), 2-6, 6-4, 6-2; Jim Hackett defeated Paul Falkner (X), 6-2, 6-0.

Doubles: Heil and Egan (X) defeated Krahbs and Manganiello, 6-1, 12-10; Mathews and Kramer (X) defeated Jordan and Hackett, 6-0, 6-2; Keith Zimmerman and Ed Cleavenger defeated Bob Harpenau and Dick Felger, 6-3, 6-4.

CENTER

Singles: John Heil (X) defeated Dick Jackson, 6-3, 7-5, 6-2; Dennis Egan (X) defeated Phil Maxon, 6-1, 6-4; Joe Kramer (X) defeated Raoul Baxter, 6-1, 6-4; John Paul defeated Bill Mathews (X), 4-6, 6-1, 6-0; Bob Elliot defeated Bob Harpenau, (X), 6-3, 6-2; Paul Falkner (X) defeated Brooks Landon, 3-6, 6-1, 1-6.

Doubles: Heil and Egan (X) defeated Maxson

and Elliot, 6-1, 7-5; Kramer and Mathews (X) defeated Jackson and Baxter, 5-7, 6-3, 6-4; Paul and Samuels defeated Falkner and Harpenau (X), 6-2, 6-2.

GEORGETOWN (Ky.)

Singles: John Heil (X) defeated Rick Denker, 6-2, 6-2; Dennis Egan (X) defeated Mike Sherman, 6-1, 6-3; Joe Kramer (X) defeated Gary Stewart, 6-2,

7-5; Bill Mathews (X) defeated Tom Rice, 6-1, 6-8, 6-0; Tom Burgulis defeated Bob Harpenau (X), 6-2, 6-4; Paul Falkner (X) defeated Chip Norman, 6-2, 6-4.

Doubles: Heil and Egan (X) defaulted (Heil pulled a wrist muscle) to Denker and Sherman; Stewart and Rice defeated Kramer and Mathews (X), 1-6, 6-1, 6-2; and Burgulis and Norman defeated Falkner and Harpenau (X), 6-2, 6-4.

Tennis Schedule

Transylvania	April 15
At Dayton	April 40
At Marshall	April 43
At Georgetown M.Ky.	April 48
At Louisville	April 49
Wilmington	May 1
Louisville	May 9
At Wilmington	May 11
At Morehead	May 14
At Transylvania	May 13
At Cedarville	May 40

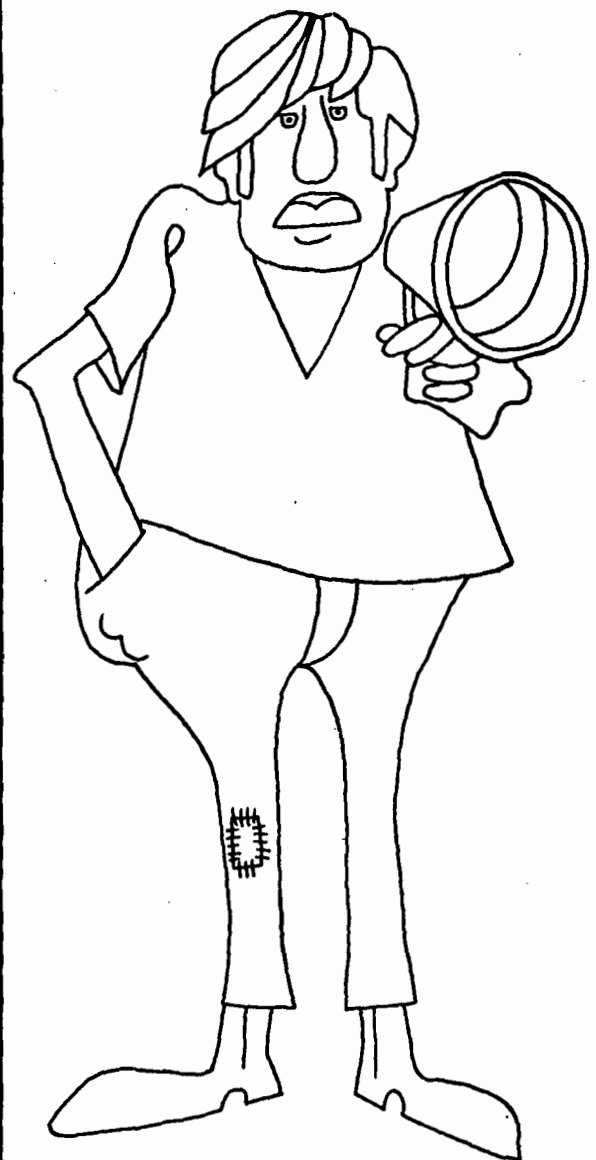


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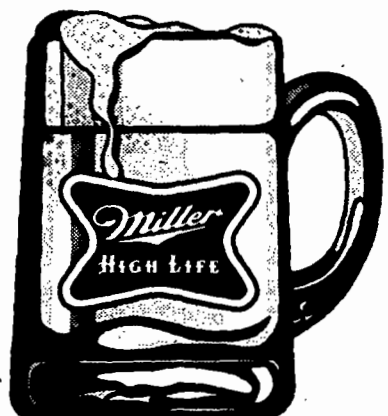
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Winning Attitude Needed—Selcer

By CHUCK QUINN

The Xavier football team opened spring drills last Saturday afternoon at Asman Park. Dick Selcer and his new coaching staff hope to instill a winning attitude in the Muskies footballers.

After a rugged two and a half hour session, Coach Selcer was pleased with what he saw.

"Practice went great, they really worked hard. It was a teaching day with little amount of contact. Myself along with the rest of the staff were very pleased with what we saw."

As Selcer pointed out it was a teaching day just like the remainder of the week will be. We put in a basic offensive and defensive charge. We will add little by little as practice goes on."

The new coaching staff realizes its been awhile since XU has won and are going to start with the small things first.

"They've got to learn every little thing is important. They're not robots, it'll take time but they have to learn. We have to instill in them that first stride is to do the little things, then the players will progress, success will breed success. If this can be created in the spring then it can be carried over into the fall.

Coach Selcer was also enthusiastic with the players' attitudes. He repeatedly remarked how eager the players were to get started with spring ball.

"The attitude is tremendous, they are enthusiastic, if they devote themselves to every detail they will be a winning team. It will take time though. Tomorrow will be the building block for a winning season."

The annual spring game will be held on May 16th. It is still a month away.

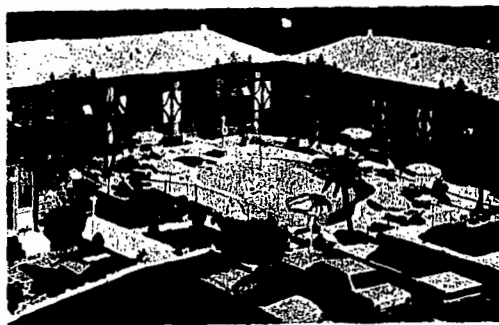
The players will be playing their hearts out trying to prove themselves to a new group of coaches. The coaches will be busy evaluating and re-evaluating a new team. It will be hard work for both sides.

Sailing Team 5th

DETROIT, Mich.—Xavier's sailing team finished fifth in Detroit University's sailing regatta last week. Ohio Wesleyan won the meet and University of Cincinnati finished seventh.

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Letters

Fr. Klein—
'Encouraging'

Editor:

During the past year we have all read with interest the Faculty Column in which various members of the Xavier faculty have expressed their ideas on current topics. Last week's column by Rev. Leo Klein was, I felt, particularly appropriate and encouraging.

Whether Bellarmine Chapel has always served *de facto* as the liturgical center of Christian life on our campus is a moot point. Many persons at Xavier, myself included, have felt that for too long a time there was merely a provision of service with little or no effort made to ascertain the needs and the desires of the community. Fr. Klein's article certainly is reassuring that in the future he will be concerned with establishing the chapel as the *de facto* center for liturgical worship just as it has always been *de jure*.

Persons who in recent years have ceased to participate in liturgical celebration at the Bellarmine Chapel, preferring the intimate, more personally satisfying celebrations in private chapels of residence halls may now be more eager to share in the liturgies provided at Bellarmine.

Those who have abandoned liturgical celebration as a part of their religious lives hopefully will be encouraged to participate now that Fr. Klein has cleared himself most willing to follow the wishes of the campus.

Clearly, there is reason for all of us to hope.

I would especially call attention to Father Klein's statement and his question: "A genuine liturgy must grow up from the Christian people moderated by the wisdom of authority. But can we look for the Christian community at Xavier University to identify itself in terms of its worship?" Only all of us at Xavier can answer that question. Fr. Klein has revealed a great willingness to provide leadership, to give to all of us the wisdom of his

authority. What is necessary now is for the rest of us to make known our genuine needs and desires so that Fr. Klein's work may be as profitable as it now is promising.

Sincerely,
Thomas G. Savage, S.J.

Your Feet!

Dear Editor:

Finally I have found something worth putting pen to paper and shouting about. It was the SPEAK program for the week of April 6 on Women.

I must confess I was surprised to find that this particular SPEAK program was going to be held right out in the open in the Terrace Room. Having gone to Xavier for three years, I really expected to have to carry my candle into some catacomb where we would hear someone speak and respond to those dirty words "equality for women."

Instead I walked into the Terrace Room each time and no one took down my name. I have been allowed to go to classes and my fellow classmates are acting as if nothing happened.

All this is not to imply that I have found sex prejudice universal on this campus. There have been wonderful — impartial — men in all areas of Xavier, which may mean that times will be changing.

However I cannot get out of my mind one discussion with a recent graduate from Xavier. When asked if he thought a woman's place was in the kitchen, he replied horrified, "Why, no, if a woman wipes her feet, she should be allowed in the living room."

I've had a dream,

Susan Wimmers

View Of Hg

Dear HG** (whoever you may be):

I read your bit of poetry with great interest and, I must admit, some laughter. It was quite clever. I can only say that I am sorry. This is not meant to

be an apology for coed "invasion" of Xavier; rather, I'm sorry for you because of the perspective you have of co-education at Xavier.

On campus I have had an opportunity to meet and speak with many fellows who feel resentful because co-education was initially introduced at Xavier. But, overall, I think that most of the Muskies have been great to the female students. Most of the guys are friendly and warm. They treat us well and on a fairly equal basis. The few gross-outs that some of the girls have experienced can never outweigh the friendly gestures that have been extended to us.

As a group, we may not be the most physically appealing coeds in the city. We may not be the most intelligent, charming, or witty girls around town. I think that most of us are willing to admit that. On the other hand, we can't be THAT hard to take. We just want acceptance as PEOPLE. Allow us that benefit, plus a chance to prove our worth to the university.

We do have a few great things going for us. We feel that we can fit into the university life here because we enjoy being a part of Xavier. We enjoy the atmosphere on campus and take pride in the Xavier men. We'd match you with guys on any other campus in the state. We take pride in the fact that the male majority has a great regard for genuine male friendship.

We aren't here to destroy that atmosphere of friendship. We're glad when that friendship which you share can be extended to include the female students of the university. Don't be so defensive! We're not here to trap you — we're here to learn with you.

Peach Brother,
Peggy Griffin

Thanks!

Editor:

On behalf of the officers and members of the Clef Club, I want to thank everyone that helped to make our Spring Concert last Saturday night such a success. I especially want to thank Rick Roberts and his behind-the-scenes crew who did a fantastic job with the lighting and stage operations.

Sincerely,
Bruce Curry

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In His Own Write

Dan Kane

Women's Liberated Fronts

Well, this being the first column that I have gotten together in a long time, there are many things on my mind. And because I write the column and you don't, I get to force my ideas on you and not vice-versa.

Topic for Discussion: Women's Liberation Front. 1.) Question: Why is it called a front? or, What's behind the front? (The answer hopefully will solve another problem, that is, Is it really what's up front that counts?). If it were a club, it would be the Women's Liberated Club, but I guess that sounds too much like the Fenwick Club, which can have nasty connotations.

It apparently is organized, at least about as apparently organized as the Yippies were (I wonder where they are now?), despite the fact that their problem concerns a large percentage of the population of this country. Why then has it taken so long for these people, these helpmates of man, these downtrodden and huddled masses, these "WOMEN" to realize their true position? Perhaps because they have achieved it already? I'm not that old fashioned or superior, but after seeing some of the leaders of this movement, I am not so sure that they aren't little more than Phyllis Diller revisited, or Joan Rivers in the flesh. (Why does Jacqueline Susann hate Truman Capote?)

Lately woman has begun to compete; we see it all over. Women are trying for jobs that men have traditionally held, and they are getting them, mostly with the disapproval of the men whom they have replaced.

So where does this leave us? Well, it leaves me, as a man, on the outside looking in because I am not a woman, and it leaves all the women gathering in city squares, burning their bras. But are a handful of arsoned lifters and separatists enough to gain for woman the freedom which she so avidly seeks, and the new place she so desperately needs? As a man, I tend to doubt it.

XU Seniors Win NSF Fellowships

Three Xavier University seniors majoring in Biology are included among this year's National Science Foundation winners.

These students and their area of graduate specialization are: Joel J. Berberich (Psychology), Eric J. Hilgeford (Anatomy), Eric W. Volck (Botany).

Only 1,941 National Science Foundation Fellowships were awarded for graduate study in the Sciences, Mathematics, and Engineering for the year.

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*I sought my Soul,
but my soul I couldn't see.
I sought my God
but my God eluded me.
I sought my Brother
and I found ALL THREE.*

But the leaders of the Front would disagree, for they would probably claim that every burned bra is a step in the right direction; and there are times, or rather there are certain braless women, that I would heartily agree with. But does this prove anything? To me as a man — No. And there's the sadness of the whole situation.

Now comes the time to put all my Philosophy training to work to delve into the inner meanings of the whole struggle. The problem seems to be an inner personal one: that is, the women are confused in their minds, which results, at times, in utter chaos tainted with reverse reason, cf. Austin Fagotly. (Oh, that that too, too sordid flesh would melt away . . . cf. W. Shakespeare.)

The women had suddenly decided that they wanted to compete. Now apparently they have decided that they want to win. As a man, I say, Why try? It seems to me that the woman has such power as she never dreamed possible. Not merely in her control of the economy and the economizers, but in her power simply as WOMAN. Here's the answer to the real problem at hand. Too many females are put out by the

private colleges today, with a fair number of girls. But almost no "Women." Why? Because girls who live together tend to assume, or perhaps presume would be better, the personalities of the rest of the girls, so that they all become one. Witness the girl from some school down the road who jumps out of your car at 12:30 to call her roommate to tell her she's alright. Friendship is fine, but this extreme is a bit extreme. Why carry the relationships to such limits? The pat answer, because they are women? Bull, that doesn't hold anymore, right Feminists? So where do you go? To meetings, and you wave slips and you burn your bras and you are Woman Liberated. Right? Wrong, you are Female Liberated, or Girl Liberated, and, as far as I am concerned, there could be nothing worse for the world because there are enough females and girls and not merely enough "Women". So liberate yourself from liberating groups and get into yourself and go for a walk and get used to your bony knees, or mousey hair, or unsightly skin blemishes, or unresolved personality problems and try to become a woman, and not just one of the "girls" or a typical "female."



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"Race of Century" To Help County Home For Retarded

An event that started as a local radio personality's "put-on" is to become an actuality: the "Race of the Century" between the Anderson Ferry and the New Richmond Ferry will be held Sunday, April 26, for the benefit of the Resident Home for the Mentally Retarded of Hamilton County, Inc.

Captain Richard Kottmeyer of the Anderson Ferry (designated the "Red Boat") and Captain Fred Taylor of the New Richmond Ferry (designated the "Blue Boat") have confirmed that their boats are being outfitted to carry one hundred passengers each who will be "Patrons" of the event. Patron's Chairman is Mr. Harry E. Knodel, Chairman of the Board of Knodel-Tygett Co., 3250 Spring Grove Avenue (telephone 542-3300).

Thousands of spectators are expected to gather at Schmidt Landing on

the Ohio River, where a water show, rock bands, and other entertainment will be provided beginning at 11:00 a.m. The ferry boat race will start promptly at 1:05 p.m. Tickets will go on sale March 25 at over 1200 locations throughout Southwest Ohio, Southeastern Indiana, and Northern Kentucky whereby a citizen may "back" either boat, or both. Holders of tickets on the winning boat will qualify for prizes headed by a 1970 automobile, whole-house air conditioning system and color television in a drawing to be held immediately following the race.

Greg Cook and Bob Trumphy of the Cincinnati Bengals are helping to promote the event, and meetings have already been held with students at the University of Cincinnati, Xavier University, Edgely and Mt. St. Joseph Colleges.

Coordinating the event for the Resident Home is Thomas J. Lippert, Vice Chairman, who says all proceeds will be used to support the Home's expanding residential and developmental programs for retarded children headquartered at 3030 West Ford Road.

Fr. Savage Begins Homily Series

On April 14th Rev. Thomas G. Savage, S.J., Chairman of Xavier's English Department, began a series of Sunday homilies on the theme of "Jesus and Secular Humanism." Father Savage regularly celebrates the 11:15 Mass on Sundays at Bellarmine Chapel. The schedule of the remaining homilies is as follows:

Fourth Sunday of Easter M April 19m

Scripture Readings:

Acts 4:14-26

I Peter 4:13-14

John 10:1-10

Homily: "Jesus: A Good Shepherd or A Good Guru"

Fifth Sunday of Easter M April 26m

Scripture Readings:

Acts 6:1-7

I Peter 4:13-14

John 14:1-14

Homily: "Jesus Never Sang 'The Star-Spangled Banner.'"

Sixth Sunday of Easter M May 3m

Scripture Readings:

Acts 8:5-17

I Peter 3:15-18

John 14:15-41

Homily: "Jesus and Holden Caulfield: Catchers in the Rye"

Seventh Sunday of Easter M May 10m

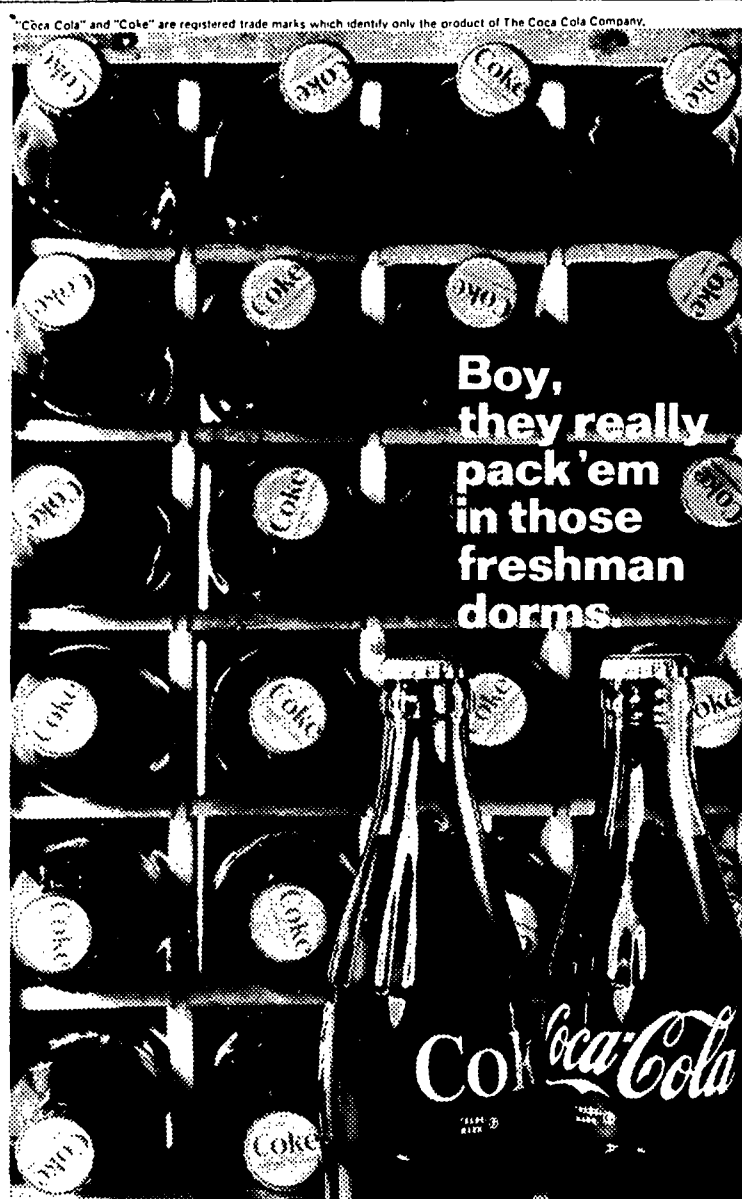
Scripture Readings:

Acts 11:1-18

I Peter 4:13-16

John 17:1-11

Homily: "Jesus and Ecology: It's Blowin' In the Wind"



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Representatives from Cincinnati area colleges volunteering their support for the "Race of the Century" between the Anderson and New Richmond Ferries to benefit the Resident Home for the Mentally Retarded are, l. to r., Tom Humes, University of Cincinnati; Kathleen Darnall, Mt. St. Joseph; John Lyons, WLW helicopter producer who is coordinating the campus effort; and Linda Moorman, Xavier University. Not present for the picture were Sandy Lottman and Stephanie Ondash, Edgely.

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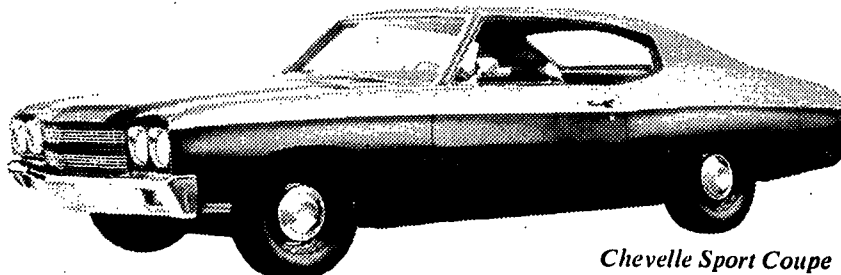
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